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as constituted respectively by the classes I/II and III/IV (p. 144). The totem, of course, also follows the mother, which fact, in the light of Mathew's data, ceases to be an anomaly (*cf.* Howitt, *op. cit.*, pp. 229-230).

As a result of Mathew's careful inquiry, the Kabi, Wakka, and neighboring tribes no longer constitute an exception, but fall in line with the other tribes of the vast area with four classes and female descent. If that is so, the following accounts should be revised: Howitt (*op. cit.*, pp. 116-117 and 129); Thomas (*op. cit.*, map on p. 40, and *Zeitschrift für Ethnologie*, 1905, map on p. 762); Goldenweiser (*Journal of American Folk-Lore*, 1910, p. 185); Frazer (*Totemism and Exogamy*, I, pp. 443-449).

The author also tells us that among the Kabi and Wakka "a man was not debarred from killing and eating his totem, but in practice he protected it and regarded it as belonging to his own people" (p. 145). The family, kinship and marriage, are treated in Chapter IX; myths and legends, parts of which are recorded in text, in Chapter X. A short discussion of the Kabi and Wakka languages, and a brief comparative vocabulary, complete the volume.

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NEW YORK.

THE EVOLUTION OF LITERATURE. By A. S. MACKENZIE. New York, Thomas Y. Crowell & Co., 1911.

It is an indication of the increasing appreciation of the importance of anthropological studies that a student of English and comparative literatures should attempt to attack his problems from the standpoint of the student of the art of primitive man. The problem is an important and promising one, but we fear that the author's use of anthropological data will not yield the desired results.

The comparative anthropological method is beset with dangers. Much of the current material is so plastic, that it may be moulded so as to fit any form, and the trenchant criticism of which philologists are past masters has not yet given to anthropological data that rigidity which is required for the framework of a well-built theory. The author accepts all that writers, good, bad, and indifferent, offer him, groups it in accordance with a bold classification of human civilization, — primitive, barbaric, autocratic, democratic, — and thus gives a deductive interpretation to all his data, which will be rejected by all who reject his fundamental classification. His implicit reliance upon the comparative method will be doubted by those who believe in the necessity of a more careful study of the influences of historical connection. The material that the author uses is hardly such as can be used for establishing far-reaching theories. What would the author say of a student who tries to generalize on English literature, without any specific proofs of his facts derived from that literature itself; and here — to take the example of American "primitive" literature — we are expected to form a judgment on the basis of the forms of oral art as shown by the Fuegians, Botocudo, and Seri, about which the best authorities on these tribes know next to nothing, and by the Eskimo, whose oral art the author certainly does not know. The few authentic specimens of Eskimo literary art (Thalbitzer, Kaladlit Okalluktuaiait, Barnum) are not mentioned at all; and the characteristics as given are based essentially on Alaskan material, which is least characteristic of the Eskimo, but highly modified by the coast Indians of Alaska. The standard of philological criticism applied is throughout so inadequate, that

for this reason alone the descriptions, as well as the speculations based on them, seem without value. All that is said about rhyme, metre, poetic dialect, would bear an entirely different aspect if the author had presented us with any definite information on these subjects as found in primitive poetry. For this reason we may also be excused from a discussion of the author's "provisional laws" of the evolution of literature, all of which appear to us entirely unrelated to the material presented in the book.

FRANZ BOAS.

MYTHS AND LEGENDS OF THE PACIFIC NORTHWEST. By KATHARINE BERRY JUDSON. Chicago, A. C. McClurg & Co., 1910.

This is a miscellaneous collection of Indian tales, chiefly from the Pacific coast, gathered from older collections, and rewritten according to the literary taste of the author. Although the reader is assured that a consistent effort has been made to tell these stories as the Indians told them, the student of folk-lore will go back to the original sources. To the general reader the collection is entertaining, a little cumbersome by being overburdened with badly-spelled Indian names, but entirely misleading so far as they may be intended to give an impression of the true character, scope, and form of Indian mythologies. The book is accompanied by excellent illustrations representing Indian types and Western scenery.

FRANZ BOAS.